



The AUTHOR
ON
His FRONTISPIECE.

That each fair Fancy, may the Fancy find,
Of th'Emblems meaning, and the Authors mind:
The Moral of the Model's This. — *The Tree*,
Presents the King : cut down, His Tragedy.
No Feller seen —; the Murder in Disguise.
The Dead Tree-Dry —; the King's poor Obsequies.
The Regall Scepter broke ; and *statelie Crown*,
By Rebels Fury turned upside-down ;
Do shew a Change of State. Records are burn'd ;
And Monarchy, to Anarchy is turn'd.
The Root, not Dead —; doth Emblemize the strength,
Of happy Hope, to Sprout again, at length.
The lively Branches —, are the Issue Royall.
The Angel's Trumpet —, is the Subject Loyall.
The Mode Triumphall, with a flying Wing ;
Is England's Joy, our Sovereign's Welcoming.
The Taller Branch, its growing through a Crown ;
The King his Birth-right shews; the Crown, his Own.
The other Two, alike in Leaves, but Lower ;
Shew their Alliance to the Higher Power.
The Hand, above —; is God. *The Water-pot*,
Is Providence. *The Streams that do allot*,
Each Branch, his Sent of Water —; are God's Grace,
To make us Loyall, to the Royal Race.

Thus, th'Embleme is Divine : the Moral, plain :
Divinely-moral, in each Sovereign;
King Charles the First, His Murder : and His Son,
King Charles the Second's Restoration.

So saith Anthony Sadler.



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There is hope of a Tree if it be cut downe
 that it will sprout againe, and y branches
 thereof will not cease, though y root of it
 wax old in y Earth, and the stocke thereof be
 dead in the Ground; yet by the sent of water it
 will bud, & bring forth boughs like a Plant.
Job. 14. 7. 8. 9. Vaughan sculp

MERCY in a MIRACLE

SHEWING,
The Deliverance, and the Duty,
OF
The KING, and the People.

IN A SERMON

Preached at *Mitcham* in *Surry*,
June 28. 1660. in a Solemne
CONGRATULATION
For the Restoration of his
Majesty to his Royal Throne.

BY
ANTHONIE SADLER,

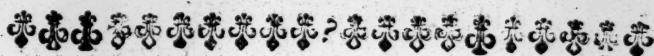
Late Chaplain, to the Right Honourable
Leticia, Lady Pagett, Dowager, Deceased.

LONDON,
Printed by T. C. for L. Sadler, 1660.

BIBLIOTHECA
LAMBETHANA

2

HIS133



TO THE
K I N G
H I S

Most Excellent MAJESTY.

Dread SOVERAIGN,



Ushi in the Court gave happy Counsell; and Ahimaaz from the Camp, brought happy Tidings, for the Preservation, and Restoration of King David.

But—my poor self (having neither Counsell to give, nor Tidings to bring unto my Lord, the King) I—even I (standing still, to see the Work, the great Work of God; in the Becalming of this so Tempestuously-facitious Nation) have, I have indeed, Gratefully beheld, and Publickly declar'd, the mercifull dispensations of Gods wonderfull providence, towards your Majesty, and your People.

Your (Long 'Banished) Royall Self, is now Restored to your proper Throne: and your (long Enslaved) Loyall People, are now Restored to their proper Freedom.

May your Majesty be ever thankfull to the

The Epistle Dedicatory.

Lord : seeing—the Honour is Yours : the
Happinefs, is Ours : and the Glory, His.

May your People also be, ever Loyall to your
Majesty——being,

Englands Monarch, as to your Birth :

Gods Vice-gerent, as to your Right :

Christendomes Mirrour, as to your Virtues :

And the Worlds Wonder, as to your Restoration.

Nor is my Tongue now only, as the Pen of a
ready Writer ; neither is my Pen now only, as
the Tongue of a ready Orator ; surely no :

My known Loyalty, will vindicate mine In-
tegrity ; and my known Sufferings, will Vindi-
cate my Loyalty, from all Flattery and Fals-
hood. Tea——

This very Sermon will present your Majesty
with all the Loyall Zeal, and affectionate Loy-
alty ; that was, and is, and shall be ever (as due)
confess'd , and (as true) obserw'd ;

by——

Your Majesties——

Most Obsequious——

And

Observant——

Subject.

ANTHONIE SADLER.

Since the
first apprehen-
ding of my
Person by a
Troope of
Horse, 1642.
but especially
1654. under
the (so call-
ed) Protector
his (so called)
Council of
State, and his
(so called)
Commission-
ers, for my In-
quisition Angli-
cana.



MERCY in a MIRACLE.

St. MATTHEW, 8. 25.

Lord save us, we Perish.



He happy issue of this Text, joyfully presents you, with the just cause of this dayes solemnity: for, the Text implies, and this day expresses, a Solemn Thanksgiving for some great Deliverance.

The Disciples were in a raging storm, and so (God knowes) were we: their Storm was made a Calm, and so (Gods name be prais'd) is Ours.

The danger of the Disciples case was very Obvious, and their Preservation was very Eminent; being wrought by Gods natural Son, (*ὁ Χριστὸς τῷ Θεῷ*) the Christ of God, and the Saviour of the World.

As for our Case, the Case of poor *England*, the Case of a sinful Nation, (and therefore justly miserable) the case of a miserable Nation, (and therefore justly sad) Ah my brethren, we were so near a Ruine, utter Ruine (because dese v'd) that—our Preservation, was not only Eminent, but strange: so strange, that (as when God turned again the Captivity of *Jacob*) we (as people in a Dream) do scarce believe the Truth of so strange a Preservation.

A Preservation, at such a time—when (first) the whole Land was distracted, with as many Miseries as Opinions.

When (Secondly) the very brands was kindled to set the pile on Fire.

When (Thirdly) the Royall City was made a Scorn, the

Mercy in a Miracle.

Chaines and Posts broken up; the Gates and Perculleffes broken down.

When (Fourthly) all the Royall Progeny, all the Honourable Nobility, all the Reverend Clergy, all the loyall Gentry, and all the true-hearted Commonalty of the Land, were disdained and proscribed to a bloody Massacre.

When (Fifthly) some Fear'd, others wond er'd and All complain'd. In a word——

When we knew not what to do, nor where to go: that—then, (now in this so violent a Tempest; a Tempest of more then common despair) that, then the great God of Heaven and Earth, should (upon a sudden) in a way so unlikely, and at a time so needful, should so turn about (as he hath now done) the great Wheele of all Transactions: This, oh this (as the shadow upon the Diall, *Umbra diem, docet umbra deum*) certainly, it could not but tell us, that God was there.

God was there indeed, for though the instrument was obvious; yet the work was misterious, and God in Both.

Let the Lord *Monke* have his deserved praise; yea, and his reward too, but let the Lord of Hosts, God Almighty, have all the Glory, and our thanks for ever.

For, As great Deliverance hath God given to his King, as to his people; yea to the people, by their King, Gods Adopted Son, *Αδελφός τῷ λαῷ* the sure foundation of a settled state.

O see what it is to wait upon God: God may delay, but he will not deny, to help his servants.

Witnesse the return of our Sovereign, to his Throne; and his Subjects to their Freedome.

The Lord make his Majesty truly Happy; his People truly Loyal; and all truly thankful; for this Regal Restauration. thus——

If God stop his Ears, it is to open our mouths; if he afflict us, tis to make us pray—— *Lord save us, we Perish.*

The Text (in General) is a prayer; wherein we might observe these three things.

1. The Form of it.
2. The Authors of it. and——
3. The Reason of it.

or

Mercy in a Miracle.

3

or if you please

We might observe these four things,

1. The Deliverer, in the word, L O R D.
2. The Deliverance, in the word, S A V E.
3. The Delivered, in the word, U S.
4. and Lastly, the Impulsive Cause thus moving them to supplicate, that Deliverer, for this Deliverance, to his Delivered in the word P E R I S H.

Lord save us, we Perish.

Thus is the Text a Prayer, and a Common Prayer too : here is (*resonantia compassionis*) a fellow-feeling of each others Condition : and here is (*consonantia orationis*) an holy Fellowship in each others supplication.

Each with, and each for other prayers : and all pray, and altogether : saying, *Lord save us, we Perish.*

And the Use of this, is to teach us ; that Common-prayer (and in special that of the Church of *England*, made publick to the World by many Renowned and Godly Princes ; by many Reverend and Religious Prelates ; by many lawful and Zealous Parliaments. 1. To be so sound and Orthodox, that the Doctrinal part, is part of our Religion. & 2. So plain and easie, that the meanest Capacity may know what to say ; and to say *Amen* to what he knows.) Common-prayer it is (*vis unita*) Religion made strong in piety towards God ; it is (*Vinculum Charitatis*,) Religion made known, in Charity towards our Neighbours.

For, 1. It shewes forth each others minds.

2. It helps forward each others duty.

And, 3. It brings about each others purpose, to have what we pray for ; and to give the Lord the glory.

It was even so with these Disciples, the Case of One was the Case of All ; and the Prayer of One, was the Prayer of All : They be All as One, in point of their Condition ; and They be All as One, in point of Their Supplication : And if we be (as They were) in one common Danger, we must say (as

they did) in one Common Prayer, ——— *Lord save us, we Perish.*

But to passe by this of the Text (in generall,) there is (in particular) a twofold meaning, to be given of these words.

The first, is Litterall and plain.

The second, is mysticall and obscure.

In the Litterall sence is meant, Affliction and Trouble, signified by that outward Tempest, which our blessed Saviour, and his Disciples, were now in.

In the mysticall sence is meant Transgression and Sin, signified by that inward Tempest, which the poor forlorne soul is woefully tossed with, through her guilt and feare; her guilt of Sin, and feare of Punishment. now ———

In point of Affliction, man is a Sufferer.

In point of Transgression, man is an Offender.

In point of both, God only is a Saviour.

So that the sence of the word, is this;

Lord save us; else we perish in our Sins:

O R,

Lord save us, else we perish in our Sufferings.

In the mysticall sence (whereby is meant Transgression; and wherein man is an Offender,) you have these 3. Observations

First, That our Naturall Condition is a sinfull Condition, full of feare. ——— *SAVE US.*

2. That our sinfull Condition, is a woefull Condition, full of danger. ——— *WE PERISH.*

3: That our poor Souls are undone for ever, if they be not preserved by a Gracious Saviour: ——— *Lord Save us, we Perish.*

But in the litterall sence (whereby is meant affliction; and wherein man is a Sufferer) one Observation only (which shall be God willing the subject of my discourse) Presents itself, as most remarkable, and it is this. ———

That the condition of all mankind, while they are on this side Heaven, is a very sad condition.

And

Mercy in a Miracle.

5

And that for these three Reasons. because,

First, it is sad Naturally.

2. It is sad Universally: and,

3. It is sad Continually.

FIRST,

It is sad Naturally.

From the King to the Begger the way of *Job* is the way of all, to come into the World *Naked*.

Naked came I (saith he,) *out of my Mothers wombe*; It is true by experience, and true upon record. *Job* 1. 21.

And as we are born *Naked*, so are we born miserable: for (from him that sits upon the Throne, to him that sits upon the Dung-hill,) the saying of *Eliphaz* is applicable to all. — *Man is born unto trouble, as the Sparks fly upwards.* *Job* 5. 7.

— The sparks fly upwards, because by nature they are *Light*: and Man is born unto Trouble, because by Nature he is sinful: so sinful, that (*flebile principium*) he is no sooner born, but he *Cries*; Thus —

Man's first entrance on this Earthly Stage,
Is solemniz'd with Tears: a strange Praefage,
Of stranger passages: his Infant — *Cries*.
True-tragical-events, do Oraelize.

They do indeed, for punishment is the effect of sin; and Man being born sinful, he is therefore born miserable; his Condition on this side Heaven is a sad Condition; even Naturally: — that's the First Reason.

SECONDLY,

It is sad Universally.

I shall not instance, in the Troubles of *David*; (who was the most Upright, and Famous among the *Jewes*.)

Nor (2.) shall I instance in the Afflictions of *St. Paul* (who was the most Learned, and zealous among the *Gentiles*.)

Nor (3.) shall I instance in the *Catastrophe* of *Policrates* (who
was

Mercy in a Miracle

was the most Fortunate and Flourishing among the Heathen.)

Nor (4.) shall I instance in the Solitudes and Sufferings of the late King *Charles*, (who was the most Excellent of Princes ; and the best among Christians.) no,

None of these, shall Center the Lines of my discourse ; but I shall instance One for All, and that is——our Blessed Saviour (who was and is, and is for ever ; the Son, the only Son, (*primogenitus, unigenitus*) and the best beloved of his Father.

God had one Son without Sinne ; but not one without Sorrow. No, Christ himself, to whom all things do bow and obey : He before whom the blessed Angels worship, & the devils themselves do tremble : (*ὁ Θεὸς ὁ υἱός*) God-and-Man, and between God and man the only Mediator : He whose name is wonderfull Councillor, the mighty God, the everlasting Father ; the Prince of Peace, *Esay. 9. 6.* He, even He, as he is man, and lives here in this vally of Teares, He, even He, must be a weeping too ; and his Condition is a very sad Condition. Yea, so very sad, we do not read that (at any time) he Laught, but that he *Wept* we find thrice upon Record :

1. Over *Jerusalem* he *Wept* there.
2. At the grave of *Lazarus* he *Wept* there.
3. In the garden, upon his Antepassion, he *Wept* there.

He *wept* for *Jerusalem*, so saith St. *Luke*. He beheld the City and *wept* over it.

He *wept* for *Lazarus*, so saith St. *John*, *Jesus wept*, then said the Jewes, *behold how he loved him*, *John 11. 35. 36.*

Lastly, he *wept* for Himself, so saith St. *Paul*, In the daies of his flesh, he offered up strong Crying and Tears, unto him that was able to save him from Death, *Heb. 5. 7.* ——thus

For *Jerusalem*, he *wept* Tears of Compassion.

For *Lazarus* he *wept*, Tears of Affection.

For himself he *wept*, Tears of Lamentation.

The story in this Chapter (in which you have my Text,) will witnesse the Observation true, for if *Jesus Christ* himself be upon the Sea, the ship he sailes in shall be dangerously tossed ; and the Disciples with him shall be exceedingly affraid : So affraid, that they shall hastily disquiet their Lords repose,
and

Mercy in a Miracle.

7

and though hee be asleep, they will not let him rest; for they came to him and awoke him saying, *Lord save us, we perish.*

Thus, is our Condition, on this ^{side} Heaven, a very sad Condition; because, —

It is so *Universally*, that's a second Reason.

THIRDLY,

It is sad Continually.

I had no peace (saith Job) neither had I quietnesse, neither had I rest; yet trouble came, Job, 3. 26. it came indeed, it came with a witnesse; yea, it came with four witnesses, each after other: and all upon a suddain, to salute their Master, with their mournful news, saying—The Oxen were plowing, and the Asses feeding in their places, and Sabeans came violently and took them: yea they have slain the servants, with the Edge of the Sword; but I onely am escaped, and come alone to tell thee.

And while he was yet speaking, another came and said, the fire of God is fallen from Heaven, and hath burnt up the Sheep and the Servants, and devoured them: but I onely am escaped, and come alone to tell thee.

And while he was yet speaking, came another and said; the *Caldeans* set out three Bands; and fell upon the Camels, and have taken them, and have slain the Servants with the Edge of the sword; but I only am escaped, and come alone to tell thee.

And while he was yet speaking, came another, and said, thy Sons and thy Daughters were eating and drinking Wine, in their eldest Brothers House; and behold there came a great wind, from beyond the Wildernesse, and smote the four corners of the House; which fell upon the Children, and they are dead; and I only am escaped, and come alone to tell thee.

Thus, each after other, and all upon a sudden, salute their Master, with most mournful Newes.

Alas poor man, from the Wombe to the Grave; as he is
born

born with Cryes, so he lives with Croffes.

Take *Moses*, who was Gods servant : take *Aaron*, who was Gods Saint : take *Abraham* who was Gods Friend : take *David*, who was a man after Gods own Heart : yea, (as I said before) take the only Son of God, who is the Welbeloved of his Father : and we shall find them all, bearing the burden, of continual Troubles.

Good Lord ! how short is our time here ; and yet, oh how many, are the miseries, of our momentany continuance.

Here we live, but alas, (God knows) scarce a day without some tryal, trouble ; some tryal or other to disquiet us ; or, some trouble or other, to discomfort us.

Alas, the pains and patience, which every one in his severall calling, must sadly undertake ; is as hard to be understood, as to be understood.

Oh with what care, and fear do even Princes wear their Crowns ? (when by the desperate presumption of Rebellious subjects) the very Crown it self (in a Cursed Ambition) is taken from their Head, and their Head, from their Shoulders.

Ah — (*in fandum renovare cogor*) what an Ugly and Fatall Lodgings, ^{had} that most Royal Martyr, when (before his own Gate) he had a Scaffold for his Bed, and a Block for a Pillow, to sleep his *last* in his own Blood : Thus look every way, upon every one, we shall find them All, bearing the burden of continual Troubles. yea ———

If we look upon our now gracious King *Charles* the Second, (for whose wonderfull Restoration we now keep Holy-day.) Was not his Princely Pupill-age, enforcedly trained up in the dreadfull Schoole of an intestine War ?

Hath not his whole life been from that time to this, a dangerous Pilgrimage, from one Kingdome, to another people ?

Oh how many Plots and Complots, were there to betray his Councels, to destroy his Person ?

After his Just Coronation in his Kingdome of *Scotland*, and his Just Advance to regain his native Kingdome, and the Throne of *England* : How tedious was his march ? How perillous were his Quarters ? How impotent was his Army ?
how

How potent was his Adversary ? How he was besieged (though he was not taken) and how he was bea en (though he was not Conquer'd) I want words to make the Relation full.

Ah ! to what a miserable Extremity, and to what an extreme Necessity, was his Sacred Majesty expos'd ? when (as to day) he was valiantly fighting for his three Kingdoms ; is yet, within a night or two flying for his deare life, disrob'd of his Princely Habit, wandring in a Wood, lodged in a Tree, and glad of a piece of bread: — well,

God's providence, and the King's (then) preservation, was Mercy in a Miracle : and God's Mercy, and the King's (now) Restoration, is the wonder of the world. And —

What shall we say now, since the King's swaying of the Scepter, is not more Royal then Auspicious ? What shall we say now, since joyful *England* sings a *Requiem* in the lap of Peace ? What shall we say now, since every one sits under his own Vine, and eats the fruits of their own labour ? What shall we say now, since the King is restored to his proper Throne ? The Parliament, to its proper Constitution ? The Church to its proper Right ? The Law, to its proper Courts ? And the whole Nation, to its proper *Freedom* ? What shall we say now ? Are the troubles even of the King himself now ended ? Or rather, are not the Thornes of *continuall* Care platted together in the Jewels of his Crown ?

O Solon, Solon — nemo ante obitum felix. — Ah my brethren, what *Cresus* found, the King feels, and all may say, that our Condition in this world, is to beare the burden of *continuall* troubles.

Certainly our Prayers. our Pity, our Lives, our Fortunes, All are but the due Subsidiaries, to the carefull managements of our godly King.

His very person is Sacred, so may his Troubles be ; even Sanctified to be undergone.

The Lord (in mercy) be gracious to his Majesty, that while the government of so many Millions of people, are committed to his Charge, he may neither faint, nor fall, under the pressures of so great a charge. for —

It cannot be avoided, and it must be endured (as the lot
C of

Mercy in a Miracle.

of all mankind, on this side Heaven,) to beare the burden of *Continuall Troubles*: So saith *Job*, in the 14. of that book the last verse, *While his flesh is upon him, he shall be sorrowfull, and while his soul is in him it shall Mourn.*

Let me crave your patience, to instance this truth but once more in our Lord and Saviour; who from the place of his Birth, to the place of his Burial, was born very meanly, lived very poorly, and dyed very sadly.

1. He was born very meanly, yea, so very meanly born, that *Bethlem* (though *St. Hierome* calls it a pretty City, yet *Micah* calls it a little City; and) that's his place, a common *Inne* in that City is his House: the Stable in that *Inne* is his Room: the Mainger in that Stable is his Cradle: the Beasts at the Mainger, are his Company: Ah, so contemptible is his Birth, that he is reiected and dispised of men, *Esay*. 53. 3.

2. As Christ was born very meanly, so he lived very poorly; yea, he so very poorly lives, that even of a strange woman he begs, and begs for very water, *John*. 4. 7.

He is so poor, that his Disciple must fish for money, to pay his Tribute. He is so poor, that (alas poor man) he hath no house nor home: no he is so very poor, that (as if his condition, did bespeak our compassion,) he puts the Foxes and the Birds before him: *The Foxes* (saith he) *have holes, and the birds of the Aire have Nests, but the Son of man hath not where to lay his Head.* No,

He is so very poor, that he is hated, and scorned, and blasphemed: one while he is accounted a Deceiver, then for a Divel; one while for a Clutton and a Wine-bibber, then for a friend of Publicans and Sinners: one while for a mad man, then for a Fool, in the end for a Malefactor; and so thirdly he very sadly dyes. —

Yea so very sadly, that an Angel from Heaven strengthens him in his very Ante passion.

He so very sadly dies, that his Agony is Horrid, and his prayer importunate: so importunate, that he prays a first, a second and a third time; he falls upon his knees, he falls upon the ground, he falls upon his face and prays; — Father— Oh my Father, — *Abba Father, If it be possible let this Cup passe*

Mercy in a Miracle.

11

pass from me, Matth. 26. 39. Mark 14. 36.

Oh! *what* a death did our dear Saviour dye! when a Cup so fill'd, and fill'd so full; with the most bitter wrath, of his most wrathful Father, against those sinners he undertook to save; even that Cup drink off he *must* and *will*; yea he must drink it off, and did. Infomuch,

That his Agony is so very strange, he sweats *blood*; and that blood, not in a *thin* distilling or *forcing* out its way, through the Curious pores of his most tender body: no, but it was so much that it came forth by *drops*, and those drops so many, that each followed other trickling down to the Ground, Luke 22. 44. Yea,

He so very sadly dyes, that he was much *affected*, though he was not *disturbed*: though he was not disturbed in his *Superiour* *VVill*, he was much affected in his *Naturall* *VVill*: yea so, and so much affected, that he was much *moved* in, (though he was not *Removed* from,) the work of mans Redemption. No, but——

He so very sadly dyes, that, *Pertulit dura verba, duriora verbera, durissima Supplicia*. Taking the *Infirmities* of our frail Nature, he bore the *punishment* of our *sinfull* Nature: and that such punishment, as none but God the Father could *Infiict*; and none but God the Son could *Beare*. In a word;

He so very sadly dies, that he dies shamefully, painfully, and notoriously; he dies shamefully without the City, painfully upon the Crosse, and notoriously among Thieves: among them, ay, and *between* them too, as if he had conducted and led *them* thither. Thus——our blessed Lord and Saviour being,

Born very meanly.

Living very poorly; and,

Dying very sadly.

Our observation is as *True* as Lamentable. That,
The Condition of all mankind, while they are on this side Heaven; is a very sad Condition.

Because }	1. First, it is so Naturally.
	2. It is so Universally.
	3. It is so Continually.

Well then is it so, that Jesus Christ and his Disciples are in a great Tempest? Must all Mankind (*per tot discrimina rerum*) through many Afflictions, enter into Heaven? And must all allwaies suffer in the world, Ere they shall be glorified in the world to come?

This then may serve to Exhort, and to Encourage us, to beare Christ's Crosse with patience; and to submit *our Will* to *God's Will*, in whatsoever comes to passe.

And that for these three Reasons.

Because } 1. Our sufferings, are not things New.
2. Our sufferings are not things Strange, and,
3. Our sufferings are not things Remediless.

1. Our Sufferings are not things New, so saith St. John, 1. *Epist.* 3. 13. *Marvel not (my brethren) if the world hate you: it's no New thing.*

If the world hate You, ye know (saith our blessed Saviour,) that it hated Me; it hated me, before it hated You, John 15. 18. Ye know it, it is so obvious to your observation, it is not worth your wonder. Marvel not: for, our sufferings are not things New.

2. They are not things strange: so saith St. Pet. 1. *Epist.* 4. 12. *Dearly beloved, think it not strange, concerning the fiery Tryall which is to Try you; as though some strange thing happened unto you.*

for, Your Troubles are but your Tryals, and as they are not New, to be wondred at: so they are not strange to be thought on: so thought on, as to have your thoughts troubled when your troubles come. no,

Come they will, and come upon All, and by All (both Prince and people) they should be borne patiently. for,

Troubles are not such New things, as to be wondred at with amazement; nor are they such Strange things, as to be thought on with dispaire. And that because,

3. And Lastly, our sufferings are not things Remediless; not Remediless, —no,

Blessed be God, we have a better *Umbrage* to save us from the Heat, then the Gourd of *Jonah*.

We have a better Deity, to supplicate for helpe; then the Idol of *Ahab*.
Our

Our God is in Heaven, and this God is our hope, and strength, *A present help in Trouble, Psal. 46. 1.* He is so because his power's Allmighty : and he will be so, because his Mercie's infinite.

And yet God many times, suffers his deare Children to be brought low ; yea so very low, that (with the Prophet *Eliab*) they are weary to live, and do desire to dye : for so we read *1 Kings. 19. 4. He went a daies Journey into the wildernesse, and came, and sate down, under a Juniper Tree, and desired that he might dye : and said, It is now enough, O Lord take away my life, for I am not better then my Fathers.*

But why does the Lord deale thus hardly with his poor Servants, and seeme to afflict them even unto death? why doth God leave them many times so to themselves, that they know not what to do, nor where to go? as if their misery were past all Remedy? why truly——

The Reasons may be these three.

1. To make them the more sensible of their danger, and the more zealous for deliverance : that they might the more consider, the condition they are in, how sad it is ; and how much it needs, the help of Heaven.

When the Israelites in Egypt, had their Task doubl'd ; and that they must make up their Tale, and yet go find their Straw ; they then (saith the Text,) saw themselves to be in an evil case : a case so evil, that it made them cry to *Moses* ; and *Moses* to cry to God ; and God for to save the people : being sensible of their bondage, and zealous for Deliverance.

Or (2.) God may suffer his dear Children, to be brought very low, to make a tryal of their Graces.

If Satan afflict *Job*, it shall be to try his Patience: If *Rabshakeh* revileth *Hezekiah*, it shall be to try his Confidence. And if God himself tempt *Abraham*, it shall be to try his Faith.

If the Lord suffer an open Enemy, to Assault us ; or a private Enemy, to Abuse us ; if the Lord suffer our Wife, and Children, our Liberty, and Livelihood, and all we have to be taken from us : if the Lord suffer the Ship of all our dear Enjoyments, to be Grave'd in the Sands of Obloquie, or to be
split

split against the Rocks of Tyranny ; the Reason of all may be but our tryal only : and that either of our Patience (as in the case of *Job*) or of our Confidence (as in the case of *Hezekiah*) or of our Faith (as in the case of *Abraham*.) Or—

3. And lastly, God may suffer his dear Children to be brought very low : to make them the more thankful when Comfort is given, and Help is had.

When the *Israelites* had a Raging Sea before them ; and a Barren Wildernesse besides them ; and an Armed Enemy behind them : then (saith the Text) *they were sore affraid*, so affraid, that *they cryed out unto the Lord*. And what then ? *Stand still* (saith Moses) *and see the Salvation of the Lord, which he will shew to you, to day*, *Exod. 14. 13.*

Stand still, i. e. be not affraid but hope, *stand still and see*, i. e. be not Faithlesse, but believe : *the Salvation of the Lord*, i. e. his Power, as being most able to save, *which he will shew to you*, i. e. his mercy as being most willing to save, *You*, and that even now *to day*, i. e. his wisdom as having his set time to save.

God hath his set time indeed, and here he shew'd it ; so shew'd it, that *Moses* and the Children of *Israel*, Sang a Song unto the Lord, *Exod. 15. 1.*

Thus, when Comfort is given, and Help is had, it makes Gods Children to be the more thankful.

This made the *Israelites*, to keep their Paschal Feast ; to praise the Lord, for their Freedom from *Pharaoh*, *Exod. 12.*

This made *Deborah*, to sing her Trinmphal Song ; to praise the Lord, for the Victory over *Sisera*, *Judg. 5.*

This made *David* to indite his grateful Psalmes, to praise the Lord for his Deliverance from *Saul*, *Psal. 18.* Yea, and This, makes *England*, to keep this^{2d} Holy ; (even a Feast of Congratulation) to praise the Lord for the Restoration of our Sovereign : and the Freedom, Victory, and Deliverance of our Religion, Laws, and Liberty, from *Pharaoh*, *Sisera*, and *Saul*, i. e. all the Enemies of God, and the King.

And thus for these three Reasons, doth God (many times) suffer his Saints and Servants to be brought very low. As—

1. To make them, the more Zealous.

2. To

2. To make them the more Famous ; and,
3. To make them, the more Thankful.

Or if you please ; why God suffers his Saints, and Servants to be so much in, and so often under Affliction.

The Reasons may be these Four.

- Because {
1. There is Help for it.
 2. There is Honour with it.
 3. There is Comfort in it ; and,
 4. There is Profit by it.

By Affliction there is Profit.

For by the misery and the Affliction, which the Children of God are brought *unto* ; they are brought the sooner Home (like the Prodigal to his Father) to know God, and themselves ; God's Justice, and their own Deservings.

Yea, by the smart of Affliction, they do happily feele God's Anger to the bewailing of their sins : they do bewaile their Sins, to the amending of their Lives : they do amend their Lives, to the gaining of God's Favour, and they gaine his Favour, to the obtaining of his Glory. And thus,

1 y Affliction there is Profit.

SECONDLY.

With Affliction there is Honour.

For Affliction makes the Servant like his Lord : and Christians like their Saviour ; who (dispising the shame) endured the Crosse.

We read 2. Sam. 15. 30. that David went up the Mount of Olives, and Wept as he went up, and had his Head covered, and went bare footed, and all the people that were with him, had every man his Head covered, and as they went up they Wept.

They did so, it was their Piety to Weepe for the King ; but their Honour to Weepe *with* him.

If the sufferings of the King affect the Subjects with Sympathy and Zeale ; it is *magnum* indeed, but not *mirum* ; because
it's

it's the Subjects Honour, as well as Duty, to be as their Sovereign, in the worst of Dangers.

The Marquesse of Ormond.

The Lord Willmot.

And the rest of the Royal Worthies; they could not chuse but Grieve, to suffer *with* the King; in that, the King himself did suffer, and yet they could not chuse but Rejoyce too, to suffer for the King; in that, the Kings Cause, was God's, and God's Cause — and — the King's, was Theirs. Theirs —

Renowned Nobles, it was their Duty to suffer *with* it; but their Honour to suffer *for* it. for,

With Affliction, there is Honour.

THIRDLY,

In Affliction there is Comfort:

Comfort indeed, such as made the Disciples to rejoyce, when they were Beaten; and to sing Psalms, when they were in Prison.

And well they might; for the Author of all their Sufferings, is most Gracious: the inflicting of them is Just: the measure of them is Moderate: the time of them is Short: and the end of them is Blessed. for,

In Affliction, there is Comfort.

LASTLY,

For Affliction, there is Hope.

There is so, for Gods Cause, found a *Constantine* its Defender, in despite of the *Arrian* Heresy. and,

God's Prophets, found an *Obadiab* their Preserver; in despite of *Jezebel's* Cruelty. and,

God's King, found a *Jehoiada*, his Restorer, in despite of *Athaliahs* Treachery. Yea, and so hath our now dread Sovereign, *Charles* the Second; he hath (in despite of the Treachery, the Cruelty, and Heresy of all his Enemies) found the King of Kings, his Helper, to defend him; and his Defender, to Preserve him; and his Preserver, to Restore him; and his Restorer, to Establish him, in the Throne of his Kingdome, and the Hearts of his People.

Oh! what cannot the Lord doe? above means, against means, without means, and with any means? when——

By means of (that most trusty Lord) the Lord *Wilmot*, God did defend the King: by means of (that most Elect Lady) the Lady *Lane*, God did preserve the King: and by means of (that most Auspicious Generall) the Lord *Monck*, God did Restore the King.

Oh! what will not the Lord do for those that serve him? *Because the King putteth his Trust in the Lord, in the Mercy of the most High, he shall not miscarry.* He shall not, no, he did not: for by a few single (*singular*) persons, such a King is so Restor'd; that all Christendome admires: and such a Restoration, is so establisht; that all the world's amaz'd.

Oh how should this encourage us, never to fall back, never to fall off, and never to fall away from God: both to owne his Cause, to espouse his Quarrel, and to suffer for his sake. because,——

When all is done, that evil men can do; and when all is done, that evil Angels can suggest. *Undone we shall not be,* No, so saith the holy Apostle, 2. Cor. 4. 8. 9. *We are troubled on every side, yet not distressed; we are perplexed, but not in dispaire: Persecuted, but not forsaken; cast down but not destroyed.*

Why? the Psalmist tells you, *Psal. 37. 23: 24. The Lord ordereth the good mans goings, and makes his way acceptable to himself.*

Though he fall he shall not be cast away; for the Lord upholdeth him with his hand. And therefore our greatest Misery, is not past a Remedy: Oh no, (Blessed be God) there is——

Helpe for it.

Honour with it.

Comfort in it. and,

Profit by it.

Now to beare up thy poor Soul, against the most boisterous winds, and the raging Sea of the most tempestuous Troubles; remember these Four things.

1. That come what will, the Disciples of Jesus Christ cannot but do well. God's followers are under God's Provi-

dence; and his Providence is no lesse allufficient then Miseri-
ous.

For (remember 2.) That Condition is the best which the Lord sends : come a Calme or a Tempest, Prosperity or Adversity, Health or Sicknesse, Life or Death ; that Condition is the best, which the Lord sends ; because, every Condition to a Child of God is a sanctified Condition

The Lord will sanctifie our *Sorrows*, by giving us comfort ; (and I, blessed be God have found it so.)

The Lord will sanctifie our *Poverty*, by giving us *Contentment* : (and I, blessed be God have found it so.)

The Lord will sanctifie our *Troubles*, by giving of us *Patience* ; (and I blessed be God have found it so.)

The Lord will sanctifie our *Patience*, by giving us *Deliverance*, (and you, and I, and All, blessed be God, have found it so ; as at this day.

Therefore (remember 3.) that thou hast Jesus Christ with thee in the ship.

If at any time a Tempest shall Arise, upon thy *Goods*, by way of *plunder* ; or if a Tempest shall Arise upon thy *good Name*, by way of *Slander* : or, if a Tempest shall Arise upon thy *Liberty*, by way of *Imprisonment* ; or, if a Tempest shall arise upon any thing thou hast by way of *Oppression*, then remember (I say,) that thou hast Jesus Christ with thee in the ship ; though he be but in the *hinder part* ; yet there he is, absent himself he will not, and want for help thou canst not so long as he is there. for,

4. And lastly remember, that as the Glory of Jesus Christ shall (one day) be *Thine*, so (for the present) thy *sufferings* shall be *his*.

His *Glory* shall be thine ; for the Glory that thou gavest *Me*, I have given *Them*, (saith Christ) that they may be *one*, as we are *one*. *Father, I will that they which thou hast given me, be with me, even where I am ; that they may behold my Glory.* John 17. 22. 24. and till then, —

Thy sufferings shall be his ; *Saul, Saul*, (saith Christ) *Why persecutest thou me ?* Me, the Lord is wounded through his servants sides. and the wrongs done *them*, are as done unto *himself*. Acts. 9. 4. Come

Come then, Oh come poor soul acheer, let not thy Heart be *over sad*; nor thy Spirit *disquieted*. The Deluge did but moimt the Arke the nearer unto Heaven: and the Tempest here, did but make the Disciples to know the Lord the more.

No Winds nor Weather, nor Waves, nor Rocks, can Wrack the Vessel in which Christ sailes; no, nor Words, nor Actions, nor Men, nor Divels, can Affinate the King; whom the Lord preserves. for,

The Lord will *hide* him, and that *privily*; he will hide him privily, and that *by his own presence*, from the provoking of all men: yea, and he will *keep* him too, and that secretly; he will keep him secretly, and that *in his own Tabernacle* from the strife of Tongues, *Psal. 31. 22.* and now —

Oh (*miranda loquor*) what a providence have we seen, made happily obvious, to the glory of our good God; the settlement of this disturbed Nation, and the wonder of all the World!

Oh, how may our Mouthes be filled with Laughter, and our Tongues with Joy, since the Lord (in mercy) hath (so strangely and so truly) made, our Bondage to cease; and our Freedome to return!

Oh, that our Lawful king, our Native Prince, (so long a time, by so strong a hand, Banisht from his Rightful Throne) should now return, return in peace; without any blood spile, or any person hurt in so wonderful a Tryumph; that his Majesty should be brought Home, with prayers of affection, and teares of joy: flying (as it were) upon the Wings of the love and loyalty, of all faithfull Subjects: certainly 'tis a providence, never to be forgotten: 'tis a mercy to be acknowledged; this day, henceforth, and for ever!

Oh let us so Honour the King, as to serve God; and so serve God, as to love our Neighbour: that so, being alway Holy towards God, and Loyal to our Sovereign, and loving to each other; we may keepe, and alwaies keepe, the Unity of the Spirit, in the Bond of Peace.

Which that we may, let us so live, as becomes the Gospel; let us (now) so rejoyce, as becomes good Subjects: and Oh, remember (I beseech you) that, it is not the owning of the King's

Mercy in a Miracle.

King's Cause, nor the Honouring of the King's Person, nor the Drinking of the King's Health ; but it is our fearing of God, and amending our lives : which will make the King Happy, and our selves blessed. To conclude——

Let us remember, when any Affliction doth befall, either our Prince or the Church, or the State, or our selves, then not to think it either Strange, or New, or Remediless.

Not Strange, because tis Natural :

Not New, because tis Common :

Not Remediless, because tis Curable :

For we have a Lord to save us, in the most perishing Condition : *This day* we have (knowingly) found it ; and we do *this day* thankfully acknowledge it, in the present Restoration of our Sovereigne King *Charles*.

And therefore that the Lord our God, may blesse our King, and blesse *U S All* ; let us ever Pray,——

Lord Save us, or we Perish.

FINIS.
